632 and the kapitan lives in Roworeke.
103 Roworeke means: rowo is a bandjir river, dry in the dry season, and one can see this plainly; reke, a kind of red fruit. Watu Roga means a kind of soft stone. The scribe who will become
115 my assistant is a mild looking little fellow, of the suku Ambu Odja, and of the kampong Roworeke. He is married, however, into the kampong Watu Roga. His name is Adrianus Migo, and he is a Catholic. In the kapitanschap Rewarangga there
632 are eighteen kampongs (the kapitanschap Gunung
622 Rodja has fifteen kampongs). In each there is
614 a kepala kampong. There are also six main suku in the kapitanschap: Rewarangga, Wanda, Ambu Odja, Rea Ndona, Tibo (or Gusa), and Ambu Tara. There are members of other suku in the kapitanschap, but they are not old inhabitants. They
[171] have moved in (like the "newcomer non-dati" fams of the Ambon negri). The kapitan of Rewarangga were formerly of suku Rewarangga, but after three of these in succession the kapitan passed into suku Ambu Odja, and there have been four of these. Thus about seven generations are accounted
[173] for, or about two hundred years, but the man says that Roworeke is at least four hundred to five hundred years old. This may indicate that the kapitan organization came in only about two hundred years ago. It is not at all certain and I must ask further questions about this kapitan business.

The kapitan must be chosen from any of the
632 noble families of any of the five suku. In each
565 suku there are two families which are noble and
614 therefore may become kapitan. Generally the son of a dead kapitan is chosen, but if he is not satisfactory they may choose a kapitan from another noble family of the same suku or from any of the noble lineages of any of the other four
632 sukus. The big reason that the Rewerangga suku
614 lost the kapitanschap was that it had become al-

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771 I see many old pagan men and women here, un-
301 like in Leloba. They wear necklaces, earbells,
291 and ikat sarongs. I saw one old man getting gin with bamboos. Many women here go about bare breasted.

304 Most people have their teeth filed. They are flattened.

621 The kepala kampong, who has sore eyes, say
124 that Leloba and Wailolong were combined in the negri lama. There is still much intermarriage and a very close relationship between these two. Later, when I got to work with the guru and he saw that I needed to get every name, etc., he was scared and said that it is easy if he has to do this in his kampong but hard in Wailolong. Thus there is a big gulf between even nearby kampongs. This question took us until 7:30 to talk over and we are still in trouble.

124 I knew this morning that I should not take a
123 man who is not a member of my kampong, but he is
●115 so good in other ways that I yielded to the priest. It is clear that the main rule in this kind of research is: never take an assistant who does not live in the kampong. If you do he will not be received easily and he does not know the local gossip and intimate personal matters which would prove helpful. Also, I can't sit in his house in the kampong, and this is important for impressions. I may be able to work out a compromise at greater cost by using the Leloba guru but another assistant in Wailolong. This is a mess and from now on I follow my instinct on choosing an assistant. We finally left after dark.

797 At noon today I went to the mission headquarters to get gas. It alone has any, because V. and W. has no trucks here. I can see that the mission has everything. It is really the administration here. The pasanggrahan boy said that the Catholics here do not use the name "Christ" because this is taken to mean Protestant. In-

000 trols this atomism.

124 212 115 The next day we went to the kampong, stopping at Mudakaputu, and Watuwiti, and other places on the way. These all seemed less good than Wailolong. For example, Riangkamië had only two suku; others had none or only one korke, etc. At Leloba, the guru had another guru with him, and said that we must use him as he was not so good at writing. Then I asked about whether or not it might not be a good idea to use an assistant who lives in Wailolong, but they said nobody there can write well because most of them have attended only three grades of schooling. Then we went to the district chief, the kakang, who was formerly in Boschwesen, and who is a man with good authority. He said he would order the Wailolong folk to help and would put at my disposal a lad from Wailolong. Also, he said he would order them to let us use one of the rumah pemuda, or boys' houses, in Wailolong. We talked at length about the situation and it seems that there are really no people in Wailolong who are able to write well.

773 178 872 We talked about the way the old stories are dying out and the young people won't listen any more. The guru Roy and a few old men only are the ones who know very much. The guru is the best, and he knows all of the ancestors back for nineteen generations. He also complained about how the schools do not have books about Indonesia and the local affairs, but rather about Europe, which the children cannot understand.

632 622 693 614 We had taken in the jeep a lot of kepala suku and kepala kampong of Wailolong to the kakang where they were to have a case hearing. It is evidently a case concerned with marriage. The kepala suku are clearly old style fellows. Several [30] of the old men had long hair and necklaces and one had a tattoo on his chest. The kakang gave a 614 speech ordering them to help us. Then we went to

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243 agricultural rite, they must make a sacrifice
782 at the very center. The main post is the place
778 for house and kampong offerings, and it is called pusat. I think the center of the circular rice field complex is also called the pusat.

115 The assistant's name is Cornelius Lawang.
624 He is from the va'u Pau, which is also the name of a kampong about one kilometer outside the town. His father is the tuan tanah there, and there he will spend tonight. He is his father's successor. Will he take the post? He said just about all tuan tanah (tua' tano') are pagan. But evidently they could be Christian, although a bit of trouble may rise when it comes to the ceremony.

582 I forgot to say that the mandur said it is possible to marry with one's mother's brother's daughter, but not with the other cousins, including father's sister's daughter, mother's sister's daughter, and father's brother's daughter. If so, this is interesting. He said that [184] the Catholics forbid mother's brother's daughter marriages now. I must check on this.

567 We got onto the census matter with the assistant. This led to some new points. He said that they do have slaves here and said that he would indicate them in the census, but I must never tell, as this is never mentioned although 842 everyone knows about it. He said that they like 583 to have many children here, and if they have many they give a feast of thanks. (Evidently the more daughters the richer the family may become because of the bride prices. If the family consists of all boys, there is considerable trouble in getting enough goods for the bride prices. These bride prices are reckoned in terms of animals mostly. The mandur said there is trouble often in getting the price and that men who can't marry on this account are not

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831 goat; and buffalo?). During other months they
614 may eat such food. This figures out to be
241 roughly about one half of the year. Some of
786 the ama have no nu'a luka, for example, Ama
784 Rere. Indeed, Roy says they must not be too
strict about this system because there are
plenty of holes in the ideal scheme. As we
115 were finishing up the work he got a note tell-
124 ing him to meet the Radja at the kakang's
house for a conference. Evidently he is be-
coming a big man here. We are perhaps partly
responsible.

He is making a map, and his daughter, who goes to the nun's school in Larantuka, is doing the drawing.

632 The next morning, Sunday, we went back, and
796 arrived while church services were being held.
They expected the Radja to visit today, so they
had removed a section of the fence to let his
car in. He never showed up, which was a disap-
pointment to them, as they were all waiting
[621] around. The name of the section of Wailolong
where we saw the rite yesterday is Apukule(ng).

578 We asked about the bonds of friendship and
721 enemy relations here. It is clear that seven
of the kampongs are always friendly, and are
never at war with one another. The eighth,
Riang Kamië, has been the traditional enemy of
each of them in turn. They are all descendants
of Lenurat, whereas the folk of Rian Kamië are
descended mainly from Kroko Putang folk, mixed
in with some Sina Djawa. Most enmity against
Riang Kamië has been, as usual, by kampongs
bordering Riang Kamië. Always, border wars are
the most frequent here. Thus, Leloba, Wailo-
long, and Lewohala are involved. The tradi-
tional enemy kampong is Lewowitin. The others
are brothers, just as in fact or legend their
founders were.

The main causes of wars were, in order:

R

778 753 The negri lama of the suku Odja is about one-half kilometer outside Ratebedi in the distant hills. No one lives there now, but there are stones, etc. (I think he said images too.) The Ratebedi folk give offerings there. This was the kampong of the great ancestor Odja Djata (the father of Odja was Djata). There are many such old places which are dangerous, for example, the assistant went to one such place near Pamudjera, and he got sick at once.

[184] There is always talk of danger in fooling around with old places and old rules. Thus, not long ago two men of Watu Roga set a stone boundary marker in the earth, but this is taboo. In three days one was dead and in three months the other died.

174 If I could get all of the information about each kampong and suku I could rebuild the whole history of migrations, etc. And although most of the people have lost these stories, there are a good number of old men in Volofea and Bu'ube'i who could tell everything.

● 115 The assistant says he will try to get information on all these things as he does his "control" work in his job as secretary of the gemeente. He asks for a good notebook and a briefcase to do this work! I don't trust him, that's all. He plots, and the story is that when I come back years from now he will have all the facts. Thus he put together my interest in these things, my statement that I might return to do more work here, and out of hopes to get a notebook and case fabricated his plan.

423 614 592 428 The land is family-owned (maybe lineage-owned is a better way of phrasing it). The eldest son is the manager of the family land. Others work on it. If there are no sons, the eldest daughter runs it, or maybe the deceased father's brother. The father may split up his estate among his sons, or give each one of his

War

727 was then that Keweluk said it was taboo to kill,
266 (to kill women only evidently?). Maybe Vatter has a version? Anyway, he did admit that when an enemy was captured in war, although they didn't kill him in the korke (he was a bit shocked at the idea), they would kill him outside the kampong. His father did this, which was quite decent after all!

754 He insists that there was no cannibalism at
[266] all, except that formerly (and even today?) the suwanggi did it. They were and are evidently the devils here. They do the things that other people wouldn't. I wonder if perhaps they are the scapegoats for past practices. That is, they say that their ancestors never did such things, only the suwanggi did them. But, note that there were plenty of suwanggi. Roy's father had to kill fourteen in one day in Leloba alone! There is something fishy here. Either he won't tell everything, or else he has forgotten, or else I am really wrong to suspect him.

681 The death punishment was given only to suwang-
684 gi (again the devils). It was also given in cases of adultery if the offenders were caught red handed.

•115 Thus my work in Leloba--Wailolong ended. Roy
124 is a fine old fellow. His only requests were to ride with me if I happened to be going the "same" way," and to take his relatives and family along. He also wanted some photographs, and I will send him a photograph of me. And a copy of my book. I will also send him some medicine for asthma. How different he is from the begging and crafty Endenese.

Roy probably won't live much longer. He is a dramatic figure.

He, more than anyone else, probably, killed off paganism here. But he retains the tolerance and respect for his ancestors, and a knowledge of and pride in the legends and old things.

[1 See bibliography, cat. 113 --Analyst]

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124 will tell them. He says that the pastors do
[197] not like it if a guru gets too zealous. They want him to respect the old ways and go slowly. This is indeed crafty.

771 Among the thirty-nine dalu, about twenty of
565 them are Christian, says the kraeng. About
796 thirty per cent of the gelarang are Christian,
183 says the kraeng, but the assistant says that this is true only of their heirs apparent. The trouble in regard to the rites which the gelarang must lead is still to come. For example, the heir apparent of the Veol gelarang is Serai, who is about twenty-five years old and a Catholic. What will happen? The assistant says that he must lead the rites, but they will have troubles reconciling the old with the new Catholic ways. But so far everyone, including the Catholics, must go through the ceremonies, because they are so closely related to their livelihood. Agriculture, on which everything depends, is unthinkable without the rites!

601 Larantuka: I met Oudehand, "controleur" at
● [115] Waingapu in Sumba, and had a talk with him. He worked in Leloba and is writing an article for "Indonesia" about the adat there. We got onto the subject of kinship terms, and he had this to say. He says that opu is the term for affinal relationships. This goes for both sides. Thus, with the qualifier belake (my term for mother's brother) opu belake means all the relatives with whom a man is related by marriage, that is, his wife's (mother's brother's daughter) group. And on the other side, he says opu wai(ng) means all the relatives-in-law on the father's sister's side, i.e., the man's sister's relatives-in-law. The general term opu, he says, he got for mother's brother, mother's brother's son, and father's sister (all man speaking), and perhaps also father's sister's son (man speaking).